









# PELMANISM

## *Lesson II*

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## LESSON II

### THE FIRST PRINCIPLES OF PELMANISM

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## THE PELMAN SYSTEM OF MIND-TRAINING

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### LESSON II

### THE FIRST PRINCIPLES OF PELMANISM

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#### FOREWORD

You have already begun the study and practice of Pelmanism. The mental exercises which you have just been doing will give you some idea of the nature of these exercises. We cannot emphasize too strongly the importance of the exercises throughout the entire Course. Naturally you will not be able to devote an equal amount of time to each one of them. You will find certain ones more than others valuable for your particular difficulties. Concentrate on the ones you find most helpful to you. Later, after completing the lessons, you can go back and practice those which you did not have time to practice so thoroughly the first time. Do every exercise in every lesson at least once before sending in your Progress sheets.

Try to use your originality in doing these exercises. It is not necessary and, in some cases, not even advisable to adhere to the letter of the exercise. Adapt the principles of the exercise to your own work,—study to apply the main idea

in the exercise to your daily routine. Make them practical for *you*. If you have difficulty in doing this, ask your instructor for assistance.

The third exercise (see Lesson I) which you have just been doing, for example, points out the value of using all the senses possible to impress the meaning of a word upon your memory. This type of exercise need not only apply to remembering words and their meanings, but could be applied to anything important for you to store in your memory. Names, for example, or any facts of your studies or business, may be recorded in this same manner. The lesson of this exercise is, namely, that impression remains longest which is recorded through more than one sense avenue. Consequently, acquire the habit of making several different kinds of sense impressions of the same thing. Do not simply rely on sight or sound alone. Remember, there are five gateways to consciousness, sight, sound, touch (feeling or muscular sense), taste and smell. Temperature is now regarded as a separate sense, although it may, broadly considered, come under the sense of touch. Make use of all of these sense avenues you possibly can and you will find that your power of recall will be greatly enhanced.

The more you are able to apply the exercises to your own daily work, the more rapid will be the up-turn of your personal efficiency curve.

Unless you were born with a silver spoon in your mouth, your brain is the only weapon with which you can hope to fight the battles of life, and the higher the state of efficiency to which you can bring it, the surer your success. Judged from a physical standpoint, as compared with the rest of the animal creation, man is the most defenceless animal on the face of the earth and but for his mind would have been exterminated ages ago. Yet by the development of his brain alone he has been able to subjugate the whole animal world, until today he is no longer forced to contend with the brute for his place. He no longer has to hunt for his daily food, or set traps for his clothing, or gather materials for his dwelling in the same fields as the wolf and the wildcat.

This efficient brain that made the savage a king, makes the captain of industry today. We all have the same weapon. What causes the difference between success and failure is the factor of efficiency. Pelmanism is your opportunity.

## I—WHAT THE COURSE COVERS

Pelmanism is a full course of instruction in the science and art of self-realization. It is designed to meet every requirement of thought and life, the whole Course being balanced and arranged in a uniform manner by Pelman psychologists, who have had thirty-five years' experi-

ence in dealing with the intellectual needs of every class of society. The Course is composed of a series of lessons, which are based, not on book knowledge, but on research into individual psychology and on a practical acquaintance with the requirements of the age. The real value and application of every statement made in the Course has been demonstrated again and again with unvarying success. We have sought to include all essential requirements and to eliminate unnecessary details. Lesson I has given you some idea of the practical value of this course. Within the compass of the remaining eleven lessons, you will be shown:

How to observe men and things.

How to train (i.e., use) the senses, especially sight and hearing.

How to estimate yourself.

How to develop and maintain energy, ambition, enterprise and initiative.

How to apply to profitable use the laws which underlie the association of ideas.

How to develop self-confidence, eliminating fear and worry and acting on your own responsibility.

How to develop the habit of decision—avoiding procrastination and waste of energy.

How to study and find new truths—reading books and articles so that you will remember and be able to use what you read.

How to concentrate so that attention will be focused and controlled to the best purpose.

How to use Auto-suggestion (i.e., suggestion arising from within) and to guard against Hetero-suggestion (i.e., suggestion arising from another source) of a hostile kind.

How to develop personality—bringing out those qualities which make you a prominent person among your associates.

How to arrange for any subject a scheme of study suited to your conditions.

How to think for yourself—apprehending the facts of a case and drawing your own conclusion.

How to keep the mind and brain in good health and in smooth working order.

In order that the Course may be understood without difficulty by students of all ages in every walk of life, the use of technical and scientific terms has been rigidly avoided, except where a simple explanation has been necessary; but students who are acquainted with the science of psychology will readily be able to supply the technical expressions for themselves. For example, many elaborate psychological investigations on "How to Study" have been published, yet as you have seen, Lesson I presents this topic in non-technical language.

Students will find H. D. Kitson's "How to Use Your Mind" helpful. F. M. McMurry's "How to Study" is especially useful for teachers.



## II—THE COURSE IS PERSONAL

Some students have asked the question: "Do I not need a course special for myself?" The question is natural, for it would appear to be impossible by means of one course to supply the needs of men as different as say, a lawyer, a butcher and a bricklayer. But if these three men were suffering from the same bodily disease, they would usually be given the same kind of medicine, simply because all human bodies function in the same way.

The same principle holds in the world of mind. A memory weakness in these three men calls for treatment on identical lines, because every mind works according to mental laws. The fact that a lawyer's cases form very different material from the butcher's prices or the bricklayer's duties, does not affect the issue. In each case it is the same species of mental activity—that of impression, retention and recollection.

In these lessons and exercises you will find all that is necessary for your personal efficiency.

## III—TWO PRIMARIES: CONFIDENCE AND WORK

To obtain the results which we offer you, two conditions must be fulfilled. These are embraced in the words "confidence" and "work." Few things are so fatal to achievement as doubt



and self-distrust. You may climb safely to any height on a steeplejack's ladder so long as you retain absolute CONFIDENCE in your own power, but the moment you begin to feel nervous of yourself, giddiness may come upon you and you will be in danger of falling. Therefore, we say, begin this Course of training with boldness, trusting us and trusting yourself.

Your mental abilities are probably better than you think they are. You may imagine that you have a hopelessly bad memory. As a matter of fact, your memory may be quite normal, and a normal memory is capable of great possibilities. The defect of which you complain is not in your memory but arises out of your training and use of it. All we ask now, is that you have confidence in your memory ability and realize that we have the means of showing you how to use it to your utmost advantage.

*Progress by Effort*—For success in our course, there is one other qualification even more important than confidence, and that is WORK; work in the sense of *effort*. Continued effort is the price we have to pay for progress. Make up your mind to master Pelmanism; to use a popular phrase, resolve by repeated acts of will "to see it through." It is not dull, or disagreeable, or exacting work; it is not work which will occupy your exclusive attention for long periods of time, but it *is* work.

The payment of a fee, the possession of certain printed matter, even the mere reading of our instructions, will not suffice to produce a state of mental efficiency. The directions with which we shall furnish you, and the exercises we shall set you, will occupy but little of your time, and you will find them of genuine and increasing interest; but if you do not follow the directions and work throughout the exercises, you cannot reasonably complain if at the end of Lesson XII, you have not made the progress you expected.

Pelmanism is not a speculation in which you can invest your fee and then after a lapse of time and with no effort whatsoever on your part, simply reap a profit. It is more like a business. You invest the amount of the fee for the Course, then you interest yourself in the work, and at the end you find yourself with a permanent source of income returning a regular profit of several thousand times your expenditure. *Is it not worth doing?* If you have even for a moment the shadow of a doubt as to the answer to such a question, it can only be because you have not fully realized the value of mental efficiency.

*The Value of Mental Efficiency* — To the scholar, the literary man, the student, the scientist, and the teacher, the value of mental efficiency is self-evident. Its paramount importance is less obvious, though not less real for those engaged in commercial pursuits, or occupations

more apparently connected with physical activity. For the student, mental efficiency means not only more perfect apprehension and recollection but also an immense saving of time which is set free for further work.

To the business man the benefits are no less great, since a power to grasp details, to hold them in the mind, to compare them; to remember prices, contracts, the names, addresses, and peculiarities of clients; and to foresee the probable future movements of markets, must certainly give a man untold advantage over his competitors. And here, anticipating in general terms something of what in a later lesson we shall treat in detail, we may point out that the marketing of goods or of ability (salesmanship) is governed by mental laws which need to be understood if they are to be effectively applied. Every achievement is first of all an idea; each visible successful act is primarily an invisible thought. Consequently, right thinking—in the broad sense—means right action; and it is for this reason that *mental efficiency is the foundation of every other kind of efficiency.*

*Organize Your Time*—You know how much leisure you have—much or little. If it be little, there is all the more need to work according to a time table. On the basis of your study of Lesson I draw up a weekly plan, the following outline may be taken as a guide:

## Time Table—Evening

	6-7	7-8	8-9	9-10	10-11
Monday					
Tuesday					
Wednesday					
Thursday					
Friday					
Saturday					
Sunday					

Let us suppose that you have evenings only from 6 P. M. You need your evening meal and some form of recreation. You need also to map out your *time*, in relation to Pelmanism and other subjects. No one can decide those matters for you, but if you can begin with Pelmanism at 8 and go on to 8:30, 9, or 9:30, then take a brisk walk before turning in for the night, you are dividing your hours wisely between work and play. On Tuesday you may be out all evening at a social function, but if it causes you to travel by train or subway, your time-table will contain a note to that effect and the necessary book will be put into your pocket.

In this way throughout the week *you know what you have to do* and the time for doing it is set apart. Interruptions will sometimes occur, and you will have to cancel part of your program, but in the long run systematic work will bring its own reward. A wise teacher has said, "We all know men who would be transformed if they only knew what to do with themselves when not at work."<sup>1</sup>

#### IV—CAUSES OF MENTAL INEFFICIENCY

In this age of newspapers, magazines, and high-powered publicity, most of our thinking is done for us whether we will it or not. Our social, religious and political problems are solved FOR US. It is apparently no longer necessary to do any original thinking for ourselves. We can complacently accept what another has thought out for us; ready-to-wear ideas are as common as ready-to-wear clothes.

Thinking is hard work; it requires effort and we are all, to a certain extent, mentally lazy. Consequently, it is easy to fall into the habit of following the line of least resistance and adopting the opinions of others which are flashed before us on every printed page. Today it is possible to appear intelligent and wide-awake with very little mental effort. This condition is par-

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<sup>1</sup> *Aristotle on Education*, by Prof. John Burnet.

tially responsible for a great deal of our mental inefficiency. We are forgetting how to think. It would be far better if we did less reading and more original thinking. On the other hand, many thoughtful men today read a newspaper, with whose editorial policy they disagree, merely to stimulate their own thinking. We may conclude without question that our mental inefficiency has probably been caused by our tendency to accept without further examination the ideas, opinions and conclusions of others.

The mind, like the body, needs exercise. Just as it is necessary for the muscles to overcome resistance in order to be developed and kept in good condition, so is it necessary for the mind to meet with resistance for the sake of its own development. However, we are more prone to exercise our muscles than our minds. One of the best mental exercises is that of self-discipline—making ourselves do the things we know we ought to do in spite of inclination to do otherwise. Overcoming these mental conflicts or resistance to self, disciplines the mind and develops independence, personality and character. But how infrequently do we take ourselves in hand! Again, we note our tendency to follow the line of least resistance and make it easy for ourselves by giving in to our desires. This lack of self-discipline may also be regarded as one of the causes of mental inefficiency.



Sometimes the lack of self-discipline leads to a condition known as Mind Wandering which is another cause of mental inefficiency. Building castles in the air is a habit easy to form but hard to break. In itself it is innocent and harmless enough, but as a habit it has more to do with general inefficiency than almost anything else. It leads to neglect of duty, destroys initiative and promotes laziness. The Day Dreamer is rarely ever a successful person because too much day dreaming will result in lack of action.

Simple day-dreaming, however, may develop to such an extent that the mind becomes unable to concentrate on one subject. For example, during a conversation or lecture the mind will wander off to other subjects remotely suggested by something in the words just heard. This inability to concentrate may develop to an alarming degree.

Wrong methods of teaching and wrong ideas of education have also contributed toward the development of mental inefficiency. Haste to attain results and crowding the young mind with useless facts, instead of training it how to find the facts and how to study, in other words, how to think for itself, has had the direct effect of weakening the powers of independent reasoning. A sense of the Why and Wherefore of things, that is, observation of the relationship between cause and effect, has little chance for develop-

ment in the rush to acquire information and the effort to remember it for examination purposes. Many of our students have attributed their mind wandering, their defective memories, and their lack of originality to bad mental habits fostered by wrong methods of teaching.

What has just been said is, however, not to be construed as a general criticism of our school systems. It is merely to point out the effect of bad methods wherever employed.

Again, lack of discipline between the years of fourteen and twenty-five often gives rise to mental inefficiency. Whatever advantage school routine has offered in the way of attention to prescribed lessons at certain hours, is frequently lost. There is no master to supervise effort outside the round of daily duties; reading is an indulgence of curiosity rather than a fixed plan for the training of intelligence. Thus at twenty-five, or later, men and women find themselves unable to concentrate, because they have not continued the mental discipline which in their cases the school may have begun. They have developed certain bad habits, intellectually; and consequently they need a course of corrective training.

Whatever natural handicap a man may suffer, he may be certain of this: that *the success of his future is largely in his own hands*. No doubt it is good to be "well-born" in the sense of coming

from a healthy stock, but scores of men have overcome the handicap of a poor heredity; so if the reader is afraid that his parental inheritance is responsible for his mind-wandering, defective memory, changeability of disposition and lack of interest, he ought to dismiss the notion at once, for in a majority of cases, he will be seeking to transfer to his parents a responsibility which he should bear himself.

Illness, particularly of a nervous kind, is another source of mental inefficiency—concentration and memory being the functions that suffer most. In such cases, physical and mental remedies should be used together cautiously, slowly and hopefully. Any kind of negative suggestion, such as “I don’t think my memory will ever recover,” is prejudicial to success, and any kind of physical neglect will exert a mischievous influence on the powers of the mind. There should be, first, a strong determination to become physically fit; next, a re-training of the defective functions on scientific lines, care being taken not to press the exercises too keenly, as any overexertion would defeat the end in view.

## V—AGE IN RELATION TO MENTAL EFFICIENCY

“Am I too old?” This is a serious question, which many an after-forty reader addresses to

himself and to us. Occasionally we receive the question from a man of thirty-five.

The answer a man generally gives to himself is, "Yes, I am too old." The answer we give is neither "Yes," nor "No."

First, the age limit for mental efficiency depends on the individual. If a man has allowed his mind to "run to seed," it will naturally take him longer to remedy the defects from which he suffers; but he can, at least, terminate his mental drifting. He may, indeed, recover a good deal of what he has lost—a result which he ought, as matter of conscience, to secure. If, on the other hand, the man of fifty has kept his intelligence active, he is justified in believing that he can increase his mental acumen.

Recently Professor E. L. Thorndike of Columbia University conducted experiments in learning with two groups, the age of one group averaging forty-two, that of the other, twenty-two. The adults were taught to write with the wrong hand and to operate the typewriter. There were also classes in foreign languages, algebra, and the sciences. In general both groups learned better and more rapidly than children, thus exploding the old theory that children's minds are more plastic than those of adults. The older group in which many were fifty years of age or older learned almost as rapidly as the group averaging twenty-two years in age—

roughly, about five-sixths as fast. It is not *lack of ability, but lack of opportunity or desire to learn that now appears to be the reasonable explanation why adults so seldom undertake and master new things.*

A lady once remarked to Professor Emile Boutroux, the famous French philosopher, "I do not believe in age." Boutroux, in writing to the Pelman Institute about it, said that there is no doubt many of us take age too seriously, and expect decreased powers at fifty-five, sixty, sixty-five, seventy, or some later age. But experience shows that with proper care age has not as much influence in the matter as we have been led to believe. People of advanced age may derive great benefit from a systematic training of their mental powers.

## VI—THE MECHANISM OF MIND

We now propose to deal with two very closely connected issues, namely (1) a description of the mental machine in some of its most important aspects, and (2) an analysis of the chief factors of mental ability. It is just as though we proposed to give an outline of some of the most important functions of the body, then proceeded to show where your own physical strength lies. Transfer the idea into the world of mind and you will see our intention clearly.

Physiology deals with the operations of the

body; psychology treats of human behavior and the operations of the mind—not your mind, not John Smith's, but *all* minds. To describe some of these properties common to every human intelligence is our first aim.

Next we want to say something about *individual differences*. Here again, the physical analogy helps us; for however clearly Howell or Huxley may expound the truths of physiology, they say nothing about individuals. You may have a Roman nose, a hammer toe, beautiful eye-lashes, or a double finger-joint, but Huxley is silent about these things, because he is concerned only with bodies in general. Likewise Professor James and Professor Dewey describe in a general way and at great length and with much skill, the laws that govern mental operations, but we take up such individual problems as, for example, having a good memory for faces but not for names; of trying to concentrate on a book and having your mind distracted from it by thoughts of golf.

These are individual matters, and, although a psychologist cannot possibly deal with individuals when writing a text-book, it is of the utmost importance to you personally, that *somebody* should deal with them. Now we propose to render you such a service in this Course; that is, we shall in a sense combine two functions—first, that of the psychologist who explains the



laws of mind; and next, that of the doctor who prescribes remedies for the ills from which you suffer.

### UNITY OF MENTAL FUNCTION

What do we know about *Mind*? Though there is much that is extremely mysterious, there are a number of truths about which we are reasonably certain. For instance:

*We Know That the Mind Is a Unity*—Take an illustration from the learning of languages.

- (a) Here is a youth who is very anxious to learn the Russian language for commercial purposes. What word best describes his state of mind? The word *Feeling* undoubtedly. He has a strong desire, a deep longing to master Russian, because of certain advantages that will increase his earning power.
- (b) We will now suppose that he has got together the money to employ a tutor, and that he is hard at work endeavoring to memorize the grammar and vocabulary in the old fashioned way. He finds many difficulties and is obliged to concentrate closely. What word best describes *this* state of mind? *Thinking*. He must understand what the text book says; he must remember the rules; and where comparisons with English are made he must trace the similarities.

- (c) Now Russian is not an easy language, and as the difficulties increase, our student may become discouraged. What then? After a struggle he resolves to persevere and to obtain complete mastery; in other words, he exerts his *Will*.

Now Feeling, Thought and Will are the three chief forms in which the human mind manifests itself. You cannot use your mind in a manner that could not be classified under one of these three headings. Every mental product is, in the main, either a Feeling, a Thought or an act of Will. But there is only one *Mind*. Note that very carefully. There are *not three* distinct and separate compartments of the mind; there is only *one* mind variously expressed.

*Three Functions Interact*—What is it then, that enables us to know these three so-called activities of the Mind? It is the knowledge of that element (thinking, feeling or willing) which at the moment, or for a period is in *control*. If you approach a man in the street and deliberately knock his straw hat into the mud, you know that that man's mind will be supercharged with *Feeling*. A feeling of anger and indignation outweighs the other elements.

But Thought is not absent. He is thinking about you, very rapidly, of course; and it is just possible that in a second or two *Will* may assert itself, and you will be called upon to defend your

person against a counter attack. In that event Will is dominant but Thought is not absent. It is decidedly present, and is seen in the skillful tactics adopted by the enemy to fight you into a corner and have you at his mercy. When it is all over, and you sit down at home to reflect, *Thinking* prevails and you realize that the excuse you made, that is, "He has no right to wear a straw hat in April," is unjustifiable. But even so, Will is present guiding your Thoughts, and Feeling is also expressed in the desire to review the whole matter. Feeling, Thought, and Will are not, therefore, three separate entities but rather, three aspects of the mind which always functions as a unified whole.

*Psycho-Synthesis--The Harmonizing of Feeling, Thought and Will*—"But," argues a critic, "is this matter so important after all? What has it to do with my mental training?" Its importance lies in this fact that it has a direct bearing on your mental development. For instance, memory is not a single "faculty." If we ask you to recall the events of yesterday you cannot comply without using your powers of concentration and reproductive imagination; and you cannot use these powers without the control of Will. Besides, Feeling in the form of desire to recall is also clearly manifest.

All these intimate connections will be explained in later lessons. Meanwhile, they show

the importance of a proper realization of the mind's unity, not only in matters intellectual but moral; for departures from honesty—even carelessness in work—point to a controlling desire along with inefficiencies of Will. The man who is charged with embezzlement owes his position, primarily, to some faulty relationship between Feeling, Intellect and Will. The relationship may be faulty owing to a bad inheritance, or to a wrong environment, but it is there. It is the function of Psycho-synthesis, (the method of training advocated by the Pelman Institute and contained in this course), to correct these discords between mental and moral natures.

### FEELING IS FUNDAMENTAL

*We know that Feeling is the Most Fundamental of our Psychical Functions.*

What is this conscious experience we call feeling or emotion? When we study the stars we have a Feeling of the immensity of space and of vast worlds unnumbered; when we read a narrative of cruelty we have the Feeling of an indignation that makes us change countenance; when we look upon an exquisite painting or listen to a finely rendered song or pianoforte sonata we feel aesthetic emotion; and when we stand by the graveside of one who lived and died nobly, we feel humiliated by the comparative futility of our own lives—or are stirred to emulation.

Take another aspect of the subject as seen in *Desire*. You see a beautiful house on a hillside in the country, and you long to have one like it; you see a man at the top of his profession, and as he was at school with you, (but always near the bottom of the class), you see no reason why you should not equal him—especially as you were always head of the class. Feeling in the form of desire is always urging us, forward to action, and Thought sits in judgment, deciding for or against every scheme for which a plea is made.

Now this deep, varied, and complex life of Feeling is older and more profound than the life of Thought. You do not think so at first, but it *is*. It would take us too long to trace the “natural history of the Intellect,” to use Emerson’s phrase, but the position just assigned to Feeling is not only true, it is most important in its relation to mental training.

*Darwin on Himself*—It follows, therefore, that anyone who neglects this element of his mentality, his Feelings, is certain to suffer loss. Darwin, for instance, permitted himself a lamentation in the following words:

“Up to the age of thirty, or beyond it, poetry of many kinds, such as the works of Milton, Gray, Byron, Wordsworth, Coleridge and Shelley, gave me great pleasure. I have also said that formerly pictures gave me con-

siderable, and music very great delight. But now for many years I cannot endure or read a line of poetry. I have also almost lost my taste for pictures and music."

Darwin's frankness is always refreshing, and after reading this confession, we know at once that he sacrificed a part of his mind in the service of the highest knowledge. But it is clear that the dead feelings were to him a keen personal loss, and, although he possessed scientific imagination, it may be that a more systematic training in literature and in art would have given him even greater efficiency for the invention of theories to account for the facts of Nature.

*Feeling and Culture*—Perhaps a reader is saying, "But I am taking this course of training in order to help me to increase my income. What has music or poetry or painting to do with it?" A great deal. What a sorry affair it often is when your money-hunting person is called upon to address a gathering on any subject other than business? He can hardly string three sentences together, and even then they have no really intelligible connection with the subject in hand. The result is that he loses prestige, where a well-informed man would gain it. Both are keen enough in concluding bargains but the one has a *margin* for things that have no immediate cash value, and it is that one who profits in consequence.



Success in business is due, in large measure, to a scientific use of the imagination. That is a statement which in these days needs no proof. Is it likely, therefore, that your neglect of the imagination in matters of art, music, poetry, painting, will give you additional imaginative powers in business? Will the cultivation of *any* power outside business but useful in business, increase that power for business purposes? Undoubtedly. Remember the aim of Pelmanism: a synthetic working of all functions in the individual in relation to the environment in which he may be placed, or which he aspires to reach.

### MEMORY AND MIND

*We know that without Memory there can be no Intelligence.*

Suppose you should lose your memory, not in the relative sense but in the full sense—what would be your mental condition? You could have no intelligence, because permanent experience would be impossible. For instance, you would be taught how to dress yourself one morning, but the next morning when your clothes were brought to you they would have no meaning; you would stare at them blankly, for you would not remember having seen them before.

“But,” urges an objector, “is it not true that a man may lose his memory and yet lead an intelligent life under the impression that he is

somebody else?" Yes, it is. But those cases we read about in the press are cases of men who have not lost memory-power in the complete sense, but only *relatively*. They are men who are suddenly deprived of their consciousness as John J. Smith and William P. Brown, and who take on a new consciousness as Oliver H. Hood, and Daniel T. Clay with memory power to match. Sometimes this change lasts for a month or two; then the old consciousness with its individual memory returns; John J. Smith and William P. Brown are once more restored to their friends. There can be no true mental life without memory, and in the lessons on that subject we shall show how its defects can be remedied, and how the power of recollection may be developed, on psychological lines.

### IMPORTANCE OF SENSE TRAINING

*We know that since most of our knowledge comes through Sight and Hearing, the full activity of these senses is an important element in mental growth.*

Is there any need to prove that most of our knowledge comes through the senses of sight and hearing? You can easily prove it for yourself. Imagine the loss of sight and hearing, and think what a closed-in existence you would live. You could see nothing and hear nothing. All you could do would be to feel your way about

with your hands and feet; yours would be a world that was sightless and soundless, dreary and gloomy to the last degree.

The logic of the situation is this: If most of our knowledge comes through sight and hearing, then the better trained those senses are, the wider and the more discriminating will be the range of our experience. The untrained sense means little knowledge and of poor quality: the trained sense means wider knowledge of the best type. Therefore, we must train the eye to see and the ear to hear.

Exercises for this purpose will be given.

### CAUSE AND CONSEQUENCES

*We know that in the mental sphere, as in the physical, we reap what we have sown.*

To put it another way, we should affirm that all mental history is continuous—like physical history. If a trader has had several attacks of a tropical fever, certain effects have been left behind which he carries in his constitution. Another aspect of this truth is seen in the case of a sufferer from small-pox, as the pitted marks on his skin will go on reproducing themselves according to the laws of physiology. But the law of cause and effect works for good as well as for evil. Thus the attention we give to gymnastics and recreation during the years from 14 to 20 renders us valuable service when we have a

strenuous period in the thirties. We derive in our bodies the benefits of a previous devotion to physical culture.

*Mental Sowing and Mental Reaping*—Psychology has the same story to tell. The kind of mental life we are living now will decide the kind of mental life we shall live in the years to come. The process is continuous throughout. Of course, there are accidents for which we are not solely responsible. A nervous breakdown may follow an effort to save a declining business; a keen bereavement may reduce one's brain to a state of inertia; or an accident to the body may rob the mind of its original vigor, but unfortunate as these things may be, the law of nature is relentless. There is, therefore, all the more reason why we should put as much care into the training and preservation of the mental powers as we do into the training and preservation of the physical powers. This is not preaching, it is science.

What you are today is due to what you were, and what you did, or neglected to do, in years gone by. What you will gain from Pelmanism will likewise be carried on into the future: if you are thirty now, the effect will not be lost at fifty, or even later than that—for a developed power continues its efficiency if kept alive by practice. Therefore, as William James advises, we should "make automatic and habitual as

many useful actions as we can, and guard against growing into ways that are likely to be disadvantageous as we should guard against the plague." Your investment in Pelmanism is one which brings you efficiency now, and a mental income for your later years.

## CHARACTER AND INTELLECT

*Finally, we know that to achieve any kind of permanent success there must be a balance between character and intellect.*

Did you ever read "*The War of the Worlds*," by H. G. Wells? If so, you will remember that the Martians, who invaded this planet, were an extraordinarily clever people; their implements of warfare were so overpowering that even one Martian was almost a match for an entire naval squadron. But these Martians appear to have had no moral conceptions; their growth had been such that they had "run to brains," and the finer feelings of humanity were completely lost to them. Mr. Wells showed them as possessed of superlative intellects but without heart, consequently their warfare was ruthless to an extreme degree: they were supermen and super-devils at the same moment.

Probably there are no Martians at all outside Mr. Wells' imagination, but his picture of highly developed intelligence minus scruples illustrates the lack of balance. It helps us to form a regula-

tive measure; it emphasizes the need of balance between mental ability and moral principle.

*Wickedness and Its Alleged Prosperity*—The "prosperity" of the wicked is an old story. The Jews noticed the fact, and lamented it, thousands of years ago; and the language of their psalm-writer is echoed in our midst today. But why rail against it? Is it not patent that in a world like this a supremely clever but rather tricky individual can amass money more quickly than a righteous man with a somewhat dull intelligence?

There are all sorts of dishonesties for which there is no legal redress, and the crafty man takes good care to keep out of the clutches of the law. True, he is sometimes caught and his doom is sealed; and even when he escapes conviction his reputation suffers. The chances of making dishonest money are still many, but it is pleasant to be able to think that there are thousands of men who refuse these chances, preferring to earn a smaller income with a feeling of honor and self-respect.

The superior ability which mental training and experience have given such men is not prostituted in the service of illegal gains, because they have the balance between intellect and character. Most of the great tragedies of commercial and professional life result from the lack of such a balance. The desire for great fortune



consumes a man, or the ambition to create a family name of civic or national distinction overpowers him: the sense of all finer considerations is lost—there is a tremendous plunge, scruples are thrown to the winds, and the result is moral disaster, with inevitable financial and social collapse.

## VII—WHAT IS MENTAL ABILITY? THE THREE FACTORS

We now turn from Mind in general to your mind in particular. Remembering that all conscious experience is expressed through thinking, feeling and willing, suppose we were to ask you the question “What *is* Mental Ability?” Could you answer it satisfactorily to yourself and to others? If so, well and good; if not, we will help you. Such a definition is needed, especially as the development of ability is one of the aims of this Course.

Mental ability is defined by Pelmanism as “that emotional response to stimuli, which, joined to the thought powers and will-to-work, enables a person to achieve results of unusual merit.”

There are three factors here: (a) Energy, due to interest, which, in its turn is due to internal or external stimulus; (b) Intelligence, that is brain power, pure and simple; and (c) Action, or Will-power. Let us analyze these three.

## HAVE YOU ENTHUSIASM?

Energy occupies the primary place: other words sometimes used are inward urge, zeal, and enthusiasm. In measuring your mental ability, or any man's or woman's, you have to decide, first of all, what is the depth and power of feeling or emotion as evidenced by a purpose, an ambition—an inward urge toward some aim which is to be *achieved*.

It may be that the urge is to expand in business, to paint pictures, to relieve the lot of the oppressed, or to get into politics; or it may be simply to do well, or better, the work you are doing now. The chief point is, that mental ability is primarily emotional. All the other powers—those we call purely intellectual—may be said to form the machinery of mind; the inward urge is the steam that sets this machinery going.

## QUESTIONS TO BE ANSWERED

But how are we to decide whether we possess *urge*, *zeal*, or *stimulus*? Simply by a little self-analysis. For instance, have you had, from the earliest years, a definite tendency toward some line of thought or action? Did you desire to follow your present calling? What is it you want to be or to do more than anything else in the world? Answers to these questions may be infinite in variety, but if you can say positively that you take a deep and lasting interest in some

sphere of thinking, or of practical work, you will be more capable of developing ability in that direction than in any other.

### THE MIND'S ESSENTIAL POWER

Now the second element in mental ability is usually regarded as containing the whole of what we mean by the possession of "brains." The power to create a vast business, or to solve a profound problem in mathematics, or to discover a great law like that of gravitation, is said to be the offspring of thought, but every success in thinking has two accompaniments: the inward urge, and hard work, i. e., feeling and will.

We have known men who for sheer brains were difficult to match; but, having been born lazy, they had no enthusiasm for anything in particular. To attain the success you want, all your functions must work together in complete harmony.

### WORK—ABILITY

We have called the third element Work, or Action. It simply means the effort you make to carry out the ideas you have arrived at as the result of the enthusiasm which moves you. To *feel* and to *think* are two-thirds of the process: to *will* is the final component. Action completes desire.

Looking at the three constituents in their

unity, we see that in spite of some complexity they are simple, fundamentally. In popular phrase, mental ability has three constituents: (a) driving power, (b) a good engine, and (c) hard work and perseverance. We can see now why some clever men seem to be failures. They have splendid engines (that is brains) but no force, no perseverance, no energy for hard work. Other men have less ability but with plenty of "pep," and a will to conquer, they leave their cleverer colleagues far behind. It will be our endeavor in the succeeding Lessons to develop your Ability, to use these factors all together in their proper relationship.

## VIII—THE PLACE OF MEMORY IN MENTAL EFFICIENCY

### IMPRESSION, RETENTION, RECOLLECTION

Memory involves three factors or stages—impression, retention and recollection, and if any one of these three factors is impaired, the memory is in a corresponding degree defective. You are earnestly requested to pay very close attention to this portion of the lesson, since it forms a groundwork upon which much of your future success will be built.

Impressions are of two kinds: those coming to the mind from outside, and those arising within

the mind itself, as in the case of thought and of imagination. (Of course, even an internal impression has really its origin in a previous external impression, but that does not concern us here.) Ease of recollection depends more upon the strength and vividness of the first impression than upon any other factor. When an idea comes up within the mind, it is good exercise to trace the train of thought that led up to it. Ask yourself: "Why did that idea occur to me? How did it come?" Do not proceed to another thought until you have pondered this one carefully. Ask yourself what bearing it has upon the particular department of life, or study, or business with which it may be concerned. If it is an idea likely to prove of value, revive it in the mind after a brief interval.

Later on in the Course, we shall describe various methods of association by which you will be able to recall an idea after a lapse of time. But there are other things which you must learn first, and for the present you must treat impressions with the means already at your disposal. We aim to develop your natural memory, not to give you an artificial one. If we provide special aids too early in the Course, you will be tempted to rely too much on them, and too little on your own inherent powers. For this reason the memory problem is taken up at various points throughout the course where it naturally belongs.

## EXTERNAL IMPRESSIONS

Although there is a certain class of impression which develops within the mind itself, there is another very large class which comes from outside. These impressions reach the brain through the senses. Sometimes impressions are conveyed to the brain by two or more senses simultaneously. Thus, when you meet a stranger who begins at once to talk to you, your brain will receive impressions of his appearance and of his speech, and these impressions arrive together. Individuals vary much in their susceptibility to impressions through the different senses, some receiving their most intense impressions by sight and others by hearing.

If you want a perfect memory, you must train not only your brain but also your senses. Take a sheet of paper and try to draw upon it the Roman figures exactly as they appear on the face of a clock, and then compare carefully the figure you have placed at "four o'clock" with the figure as represented on the dial of a watch or clock. A large percentage of persons will not succeed, and failure is indicative of incomplete observation. On which side are the buttons on a man's coat and on a woman's jacket? Many such details as these have come constantly before your eyes, but have you *seen* them?

To train your sense of hearing, try to recog-



nize your friends by their footsteps when they are within hearing, but out of sight. Notice rapidity, regularity and weight.

## RETENTION

The second stage in the process of memory is retention. This is physiological, and, if taken by itself, beyond the control of the student. Whenever a vivid impression is made, permanent retention is practically assured. Of course, if no impression has been made upon the brain, no impression can be retained. When people say they have "forgotten," they frequently suppose that their retentive power has broken down. The failure, however, is not in the retentive power, but in the third stage, which is the power of recollection.

A majority of small details or occurrences would ordinarily be described as "forgotten," but what has really been lacking in normal conditions has been, not retention, but a sufficient stimulus for recall. If the stimulus be of the right character, it need not be of great intensity, for often a mere passing odor of violets will instantly bring back to us the picture of the peaceful country of our early days, even though we may not have had a thought of it for years. Retention has been described as a "resting state" in which any reaction once experienced remains until the right stimulus again occurs to awaken it.

## RECOLLECTION

Recollection is the name given to the revival of an impression made upon the brain and retained by it. Frequently recollection is spoken of as if it were synonymous with "memory," but in reality recollection is only a stage of the complete process. Facility in recollection depends primarily upon the intensity of the first impression. Secondly, it depends upon certain principles of association which will be explained in a later lesson.

Recollection may be brought about in various ways. Sometimes it is stimulated by a recurrence of the conditions which originated the first impression. Thus if you "forget" an idea you will often find yourself able to "remember" it if you return to the exact spot where the idea first occurred to you. Sometimes a single circumstance will recall a whole group of ideas, as when the name of a novelist brings instantly to your recollection the incidents in various books of which he is the author. Sometimes an idea is recalled when its exact opposite is presented to the mind.

Various theories have been suggested to account for the way in which ideas recall one another into consciousness. It is enough here to say that everything that happens to us is as though the rise to consciousness of each idea were accompanied by the excitation of some group of

nervous elements in the brain, and as though the nervous current were liable to strike across from one group of nervous elements to another.<sup>1</sup>

## IX—CONCLUDING REMARKS

At the conclusion of Lesson II, as a new student you will be inclined to say: "What do I think of it?" We agree the question is not only natural but proper, indeed we desire to cultivate the reader's critical abilities — but gradually. Growth in intellectual power is mainly an unconscious process.

Lessons I and II give a brief preliminary outline of the whole Course—an introduction to the science and art of mental training as understood and practiced by the Pelman Institute. Judge it from that point of view and you will see that a rational system must first begin with the simple and proceed to the complex; and that to form a final opinion as to the merits of a Course, after studying two books, is about as intelligent as to value the ability of a pianist after hearing him play a few scales.

Depend upon it, the particular aims you have in view, memory, concentration, will-power—will be dealt with fully in due time; so do not expect complete training at once. This is a Course, which extends to twelve lessons and each lesson contributes its quota to your development. You

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<sup>1</sup> William McDougall, "Outline of Psychology."

may not see at once how the exercises which follow are going to help you, but *we* can see it, and we shall, in later pages, make it plain to you.

This Lesson II was sent with Lesson I in order that you might begin at once to develop the first element in your mental ability, namely: *interest-power*. If you mailed the study sheet of Lesson I punctually, you have already received Lesson III. But do not begin the reading of Lesson III until you have sent in the second Progress sheet. This enables you to keep some work at hand.

### YOUR UNSUSPECTED SELF

Pelmanism follows the line of modern educational methods in its endeavor to develop the personal powers of the individual, thereby recognizing that any level of uniformity, however excellent, would be as bad for the individual as for the whole race. Only by a realization of YOURSELF can you attain to the foremost rank of success. It is safe to assert that never since the beginning of the world have any two men or women possessed identically the same characteristics.

You are unique, and in that very fact lies most of your value to society. In the world of business, in the world of science, in the world of art, in the world of thought, in the world of pleasure, every day and on every hand, one great cry of need goes forth, the cry for originality. If

only you would hear it aright, it is the cry of the world for you. Unsuspected perhaps as yet by yourself, there is in you some power, some combination of qualities, which no one but yourself possesses, and the world wants you to use that power, those qualities, for its benefit.

Because you alone can fill this need the world will pay you, and pay you generously, to do so; but it will have little use for you if you permit your originality to remain unawakened. The earth is not yet overcrowded, nor does it appear likely to be, for several centuries at least; but it contains many sleepers for whom it can find little room. Wake up! Fit yourself to fill that position which even now is waiting for you, and, having fitted yourself, go forth to seek it, calm in the assurance that you will not fail to find it.

## X—DON'TS

1. Don't regard your difficulties as insuperable! Be hopeful. Work upon them as you would upon any other problem. The more objective and impersonal you can be toward your own immediate difficulties, the more readily you will find a solution.
2. Don't rave against your memory; that is the way you make it worse. Examine your memory process. Check up whether you remember better things seen or things heard. In analyzing your memory process, you will find a practical basis for a systematic training of it.
3. Don't say today "I can't concentrate." If you do, you will be less able to concentrate tomorrow. Here again your mental attitude is of paramount importance.
4. Don't say you are too old. Mental efficiency is a matter of training. Age has an advantage because it offers more experience to work upon.
5. Don't expect to become mentally efficient by means of one or two lessons. There are twelve lessons and much work ahead of you.
6. Don't skip. Master every sentence. We teach the science and art of mental efficiency in the least possible number of printed pages.



## XI—THIS DO

1. Work *patiently*. There is no magic in Pelmanism, but if you will stick to it the results will be so surprising as to take on the *appearance* of magic.
2. Begin to exercise your Will-power *now*. Resolve to master this lesson in spite of every difficulty.
3. Psycho-synthesis, simply expressed, means the training of the whole mind; so begin at once to follow out our instructions in this and every other lesson.
4. You may not see immediately how each lesson can be psycho-synthetic, but you will realize it later. Go through Lesson II for instance, and try to discover any mental power that has been neglected by you.
5. Emphasize the personal element. Tell yourself that the Pelman Course has a message for *you*; also a discipline, an illumination, and a deliverance from error.
6. "I have a future with promise in it." Turn that phrase over in your mind. It is true enough, for most people at any rate, but we want you to *feel* it.

## XII—MENTAL EXERCISES

### EXERCISE IV

It will be remembered that on a previous page we dealt with the need of vivid impressions as a source of sound knowledge and reliable memory. It follows from this that the first scientific step in mental training is to educate the powers through which most of our information comes, namely, *sight* and *hearing*.

Take a sheet of paper and write down a list of six names, say three men and three women. Opposite each name write (a) the color of the eyes, (b) the nature of the complexion, (c) the manner of wearing the hair, and (d) in the case of men, the absence or presence of beard and moustache. (e) Add also a note as to any particular article of clothing worn on the last occasion you saw the person concerned. Later, when you see these people, check your results.

Some people find an exercise of this kind very easy; they are naturally acute observers; others find it rather difficult; their powers need training. It is the object of this exercise to discover the extent to which you observe people and things, and to stimulate you to build up the habit of personal observation and the desire to be more searching and accurate in your observations. This type of observation has a very practical value.

Practice it occasionally throughout the Course

in order to see how you are developing in this type of observational power.

### EXERCISE V

Take up a position inside the house or outside, anywhere indeed, where sense appeals are possible, and record every sensation which you experience. Try to be alive through each one of your senses. Train yourself to use *all* of your senses when observing, and write down what you experience.

*Specimen of Report*—You would write something like this: "I heard a train whistle, a motor car 'honked' in the distance. Saw a swallow fly past the window. Heard a strange sound several times. Smelt frying bacon from next door. Experienced a feeling of hunger and enjoyed the coolness of the breeze coming in the open window. I noticed that the stone on the window sill felt warm to my hand" and so on.

### EXERCISE VI

Take a set of dominoes, shuffle them face down, and then pick up one of them. Turn it up and note the number of pips on it. Suppose this is the 5-4, equalling 9. Turn it face down and pick up another with it. Turn both face up and see *how quickly you can name the total of the two dominoes without actually counting them*. Some people find it rather difficult at first, and feel they must count. Later, however, the

counting becomes almost automatic and instantaneous.

For variety, deal out four playing cards, face downward, side by side. Turn up the first and note what it is, replacing it face downward. Repeat the process with the three other cards, then after a few minutes, try to recall the four in order. When you can do this correctly, experiment with five cards, gradually increasing the number.

It is possible to recall a very large number if you continue to repeat mentally the cards you use from the first. As this is an exercise for the visual imagery we want you to rely as much as you can upon the visual impression.

After a few weeks of this sight training you can amuse yourself and your friends by asking them to place about a dozen articles upon a table; match-boxes, spoons, paper-weights, pen-knives, eye-glasses, anything; each object being slightly separated from the others. Let them be covered with a cloth or with a small tray while you are out of the room. No matter how quickly they lift the cover and replace it again, you should be able to name a majority out of a dozen or more articles.

### EXERCISE VII

It is interesting and useful to know at what distance removed from you the ticking of a watch can be heard. Deafness is a matter of degree, and often of inattention. Sometimes minor

defects in hearing, quite remediable in their early stages, are allowed to develop unnoticed.

You can enrich your sensory experiences, and it is worth the trouble to increase by inches the distance between you and the watch, so as to determine the rate of improvement. Thus, if on a first attempt you can hear a watch ticking on a table five yards off, stand a foot farther away, then another foot, and so on until you fail to hear the sound. Use the same watch always, and in the same place if possible.

These exercises in Perception are not intended to discourage the student by showing him wherein he is deficient. All we aim at is to make you realize how little you use your sensory powers, and thus to awaken in you a burning desire to be more alive in all your observations. These exercises, to be of permanent value, must be generalized. The ideal of keen accurate observation must become a part of you so that in every phase of your life you will experience all things that are worth while. The student, in this way, contributes material for the imagination to recombine into forms of use and beauty, and for the higher mental activities to work over into ideas and truths the most profound or original.

### EXERCISE VIII

Whenever there is a connection between two ideas, or between the words representing two

ideas, the connection is based on certain methods grouped under the general heading of association. A special lesson on these methods will be given later on in the Course, and the mastery of it will enable you to write down 1,000 or more words, and on reading them over once to repeat the whole list from beginning to end *or from the end to the beginning*.

At present we shall do no more than illustrate the fact that such a connection does exist. Here, for instance, is a list of nine words. By way of exercise read them through once, noting the connections, then repeat them, or as many of them as you can.

- |          |            |        |
|----------|------------|--------|
| 1. White | 4. Africa  | 7. Can |
| 2. Black | 5. America | 8. Tin |
| 3. Negro | 6. Canada  | 9. Pin |

Here is a second list, this time eighteen words. Endeavor to remember them so as to repeat them after a single reading.

Observe the connecting ideas which exist between the words. Read it thoroughly, then try to repeat the list.

- |           |            |                |
|-----------|------------|----------------|
| 1. Rose   | 7. Paper   | 13. Photograph |
| 2. Flower | 8. Pen     | 14. Landscape  |
| 3. Show   | 9. Ink     | 15. Artist     |
| 4. Prizes | 10. Bottle | 16. Sculptor   |
| 5. Money  | 11. Glass  | 17. Marble     |
| 6. Bill   | 12. Lens   | 18. Palace     |



## XIII—HEALTH EXERCISES

### SECOND LESSON

All the exercises described in the previous lesson may be briefly reviewed each morning. Suggestions for this purpose will be found at the end of each lesson. Individual variations will often make the work more pleasant. Original combinations may be tried; if the new attempts include the old ideas, the results will be the same.

Bear in mind that all results are dependent upon the animal instinct of stretching, and stretching means any form of exercise that helps to increase the natural length of the muscle. If you bend forward to pick up your shoes the action stretches the back muscles. If you stand two feet away from the shoe and try to pick it up you are increasing the amount of stretch and correspondingly the amount of action. Therefore in all your efforts AIM to stretch out as far as possible in order to derive the greatest benefits.



## ELEVATOR No. 2

Once you are out of bed—and remember not to jump but to crawl — **STAND STRAIGHT** and breathe deep, using the arms as in Lesson I. Raise them forward over the head while breathing in and lower them sideward while exhaling. The chest walls should be lifted upward and the lower ribs forced outward.

## STRETCHING No. 1

A very simple stretching exercise is standing close to the wall, facing the wall, say about a foot away. Then, with an ordinary pin in the right hand, reach up and stick the pin into the wall as high as you can reach. Rise on the toes to increase the height. (Fig. 10). The next movement is to reach up with the left hand and remove the pin. While in this position try to raise the pin an inch higher with the left hand. Now repeat the operation with the right hand but do not touch the wall with any part of the body or hands. A small pin and light pressure will not injure the finest wall paper or paint.

## STAND STRAIGHT No. 2

Repeat, standing against the door edge (Lesson I) heels-hips-back of chest and head against the door edge. Now raise the arms sideward and upward and if the height of the door permits, try to clasp the fingers over the top of the door.

(Fig. II.) Gently pull the body upward without raising the heels from the floor. Hold this position for five seconds then lower the arms and relax. Repeat four or five times. If you cannot reach the top of the door, try to stretch your hands upward as high as possible without altering your original position. You will find that you have muscles on your sides that you never knew were there before.

## WARMING-UP

Take the WARMING-UP exercise, Lesson I. Make the arm work more rapid and the back slapping more vigorous. This increases stimulation without too much exertion.

## GOLF—DRIVE

Stand in front of your mirror with the feet about sixteen or eighteen inches apart—hands clasped in front of body at about the waist level. Grasp the left thumb with the right hand. You are supposed to be attempting a golf drive. Raise the arms over the right shoulder. (Fig. 12.) Imagine you have a golf club in your hands. Turn the body to the right, leaving the right foot in place and pivoting on the toes of the left foot. Keep your eyes on a spot half way between the feet as if watching the ball. Be sure to emphasize the body twist so that you are actually looking down at the floor over the left shoulder. Then swing the arms sideward-downward and across the body as if hitting the ball. The arms are carried upward to the left and over the left shoulder. As the arms cross the body the weight is carried on to the left foot and the body is turned to the left.

## GOLF—FOLLOW THROUGH

There will be just enough body twist to make it necessary to raise the right heel from the floor.

This is called the "FOLLOW THROUGH." Bring the arms, fingers still interlocked well up on the left—at least as high as the head. (Fig. 13). This is a fairly accurate portrayal of the real action in a golf drive and we will speak of it hereafter as the GOLF DRIVE. While no movement on the golf links calls for a similar movement on the left side, we must remember that we are trying to exercise the entire body by popular methods. To accomplish this, the exercise should be repeated, using the drive from left to right. The mental image, the correct "Stance," or position, a steady forceful swing and a high follow through will make this an especially helpful exercise.







## SCOTCH DANCE

We are ready for the closing exercise of the lesson. We need a rapid stimulation so we will review the Hopi dance first; about ten times on each side. Then go directly into the Scotch dance. Jump on the left foot, then hop on the left foot. At the same time bring your right foot over in front of and across the left knee. (Fig. 14). The hop follows the jump in rapid order. As you jump onto the left foot raise the left arm in a half bent position over the head. The right arm in a half bent position is swung over the abdomen about waist high. Now jump onto the right foot, repeating the exercise as on the left. The position of the arms should be reversed: that is, the right arm should be over the head and the left in front of the body. Making the side jump one of about sixteen inches not only gives a little more activity but more closely resembles the real dance. Repeat about ten times on each side. The above exercise (seeming rather complicated but actually very simple) furnishes plenty of action. For best results, it should be done in very fast time or rhythm.

Very often people who take these exercises complain that the jumping parts are detrimental to the ceiling and fixtures. The exercises are not to blame. It is the fault of the person exercising. A light, easy graceful movement executed on

the balls of the feet without any jerk or flat footed landing will never be noticed by anyone in the room below, nor will it injure the plaster work. If there is any violent shaking of fixtures you may be sure it is equally injurious to yourself and should be corrected at once.

### SUGGESTIONS FOR THE DAY:

You have probably formed a regular habit of eating three meals a day. You will find the regular habit of bowel movements twice a day will prove most healthful. Constipation is often due to neglect of proper evacuation. Establish the habit of bowel cleaning at regular morning and evening hours. At first your efforts may seem useless. Don't be discouraged; you can acquire this habit as well as any other habit. Habits are formed only through repetition. Keep your appointments and eventually the twice-daily will be firmly established.

*Reference: Lesson I.*

STAND STRAIGHT

WARMING UP

BREATHING

HOPI-DANCE.

## SPECIAL INSTRUCTIONS AS TO PROGRESS SHEETS AND TEXT BOOKS

1. Write your name and address legibly on every Progress Sheet.
2. Your number should appear on all your communications, otherwise much unnecessary labor devolves upon the staff.
3. Do not think that your answer must be confined always to the space beneath the question. Use additional sheets if you desire.
4. The Text-Books should be kept by the student for future reference. Remember you will want to use these attractive and durably bound books for years to come. They will be a library of practical value for you.
5. From seven to ten days are usually sufficient for the mastery of a Text-Book and the completion of the Progress Sheet, but it is possible to do these things in a briefer period. Everything depends on the student's leisure. There is no fixed time for return of Progress Sheets.

### PELMAN LESSON III

Success in any kind of Enterprise—commercial, scholastic, social or political—requires energy and a definite purpose. This subject is dealt with in Lesson III, where we show how interest power develops mental ability and formulates character.

## NOTES









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